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NEWTON (A.E.)

PRE-NATAL CULTURE;

BEING

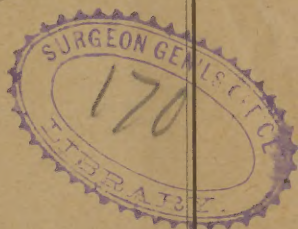
SUGGESTIONS TO PARENTS

RELATIVE TO

SYSTEMATIC METHODS OF MOULDING THE TENDENCIES OF
OFFSPRING BEFORE BIRTH.

BY A. E. NEWTON,

Author of "The Better Way," &c.



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The following treatise is reprinted from the columns of THE ALPHA, a monthly publication, issued by the Moral Educational Society of Washington, D. C.

PRE-NATAL CULTURE.

INTRODUCTORY.

That a mother may, during the period of gestation, exercise some influence, by her own voluntary mental and physical action, either unwittingly or purposely, (and aside from the usual involuntary action of the laws of heredity,) in determining the traits and tendencies of her offspring, is now a common belief among intelligent people. But probably few have any definite understanding of the process by which such results are effected, or conception of the extent to which this process may be controlled, by intelligent purpose and wise direction, for the benefit of our children and the improvement of our race.

No more important subject can engage the attention of parents, and it is believed there is none in which intelligent and loving mothers will take a deeper interest when once made intelligible to them.

In the hope of throwing some additional light upon this momentous problem, by means of suggestions and considerations which the author has met with in no other work, and which it is believed will be found practically useful to those whose high privilege it may be to usher into the world the men and women of the future, these pages are written.

In a previously published essay, entitled "*The Better Way*,"* the writer has expressed the seemingly extravagant conviction, founded on facts, some of which are there

* Published by Wood & Holbrook, 15 Laight street, New York.

stated, that "it is for the mother, by the use of appropriate means, (provided a sufficient organic *capacity* has been germinally contributed by the father, and provided, also, the mother's efforts are properly seconded by the father,) to produce a poet, a thinker, an artist, an inventor, a philanthropist, or any other type of manhood or womanhood, desirable or undesirable, as she will."

If this, or any near approximation to it, is possible, it is surely worth the while of every intending mother, and father also, to make an effort to know in what these *appropriate means* consist, and how to apply them successfully.

Let us then first give attention to some suggestions on

THE LAW OF EMBRYONIC MOULDING.

An author, Dr. Brittan, who has given much study to the occult problems of human life, in writing of the "Relations of Mind to Offspring," gives the following very reasonable hypothesis as to the law or process of embryonic moulding:

"The singular effects produced on the unborn child by the sudden mental emotions of the mother are remarkable examples of a kind of *electrotyping* on the sensitive surfaces of living forms. It is doubtless true that the mind's action, in such cases, may increase or diminish the molecular deposits in the several portions of the system. The precise place which each separate particle assumes in the new organic structure may be determined by the influence of thought or feeling. If, for example, there exists in the mother any unusual tendency of the vital forces to the *brain* at the critical period, there will be a similar cerebral development and activity in the offspring."*

* "Man and his Relations," by Dr. S. B. Brittan, page 131.

In illustration and confirmation of this law, the same author gives the following facts:

"A lady, who, during the period of gestation, was chiefly employed in reading the poets and in giving form to her day-dreams of the ideal world, at the same time gave to her child (in phrenological parlance) large *Ideality* and a highly imaginative turn of mind.

"Some time since we met with a youth who had finely moulded limbs and a symmetrical form throughout. His mother has a large, lean, attenuated frame, that does not offer so much as a single suggestion of the beautiful. The boy is doubtless indebted for his fine form to the presence of a beautiful French lithograph in his mother's sleeping apartment, and which presented for her contemplation the faultless form of a naked child."

The electrotyping process referred to in the above quotation may not be familiar to every reader. It consists in causing, by means of electrical agency, the deposit of fine particles of metal (as gold, silver or copper) dissolved in a powerful acid, upon the surface of any article which it is desired should receive a coating of such metal. Gilding, silver-plating and copper-facing are now executed to a large extent by this curious process, the coating of metal thus deposited becoming exceedingly compact and durable, and capable of being made of any desirable thickness, proportionate to the time occupied in the process. It is reasonable to suppose that by a somewhat similar process, effected by the vital forces of the mother, and to some extent controllable by her mental operations and emotions, are deposited the molecules of matter which go to form the human embryo in all its various parts.*

* The suggestion in a recent issue of THE ALPHA, that "mothers' marks" result from a concentration of nervous force, by the touch of the mother's hand upon some part of her own person while under mental excitement from some special cause, appears to accord with and confirm the above stated theory.

A striking fact, in further illustration of the same law, is given by the author of the valuable book entitled "*Husband and Wife*."*

It is to this effect: A teacher in a Western State had under her instruction five children belonging to one family. "The two eldest were dull, inert, and slow to learn; while the third, a girl about twelve years of age, was remarkably bright, sensitive, and talented. Not only apt and quick at her lessons, she possessed a fine poetic temperament, accompanied by a keen appreciation of the beauties of nature; she could also write a theme in prose or verse with ease and facility. The children younger than this one were both physically and mentally superior to the two eldest, but far inferior to her in talent and refinement of manners." These differences were so marked that the teacher's curiosity was excited to learn the cause. Becoming intimately acquainted with the mother, (who at first could assign no reason for the diversity,) the teacher at length ascertained the following facts: Some months prior to the birth of the favored child, the mother (who, though reared in an Eastern State, in the enjoyment of fair advantages, had become the wife of a farmer in a new country, deprived of literary and social privileges, and over-worked in the struggle to acquire a competence) had her attention attracted to a volume of Walter Scott's poems, brought to the house by a traveling peddler; and she was so seized with a desire to possess and read the book, that, not having at hand the money to purchase it, she had walked four miles at night to borrow of a friend a sufficient sum for the purpose. "And a glorious time I had in reading it," she said; "for often in the perusal of its pages I forgot my fatigues and cares." Having read the book so often, that she came to

* Published by Carlton, New York, 1863.

know much of it by rote, she used to sing the songs to the child when an infant, and afterward to repeat the stories to her when a little girl. Here, no doubt, was the source of the superior intelligence, refinement and poetic tendencies of the child.

Dr. Elam, in "*A Physician's Problems*,"* quotes Sir A. Carlisle as saying that "many years since an old schoolmaster had told him that, in the course of his personal experience, he had observed a remarkable difference in the capacities of children for learning, which was connected with the education and aptitude of their parents; that the children of people accustomed to arithmetic learned figures quicker than those of differently educated persons; while the children of classical scholars more easily learned Latin and Greek; and that, notwithstanding a few striking exceptions, the natural dullness of children born of uneducated parents was proverbial."

Every observant teacher could doubtless bear witness to the same general facts, and it would be easy to fill a volume with testimonies from various sources illustrative and confirmatory of the law under discussion. Such facts seem to establish beyond question the conviction that the mother has it largely in her power, *by the use of suitable means*, to confer on her child (not, indeed, the *knowledge* which she may herself have acquired, but) such a *tendency of mind* and *conformation of brain* as shall not only facilitate the acquisition of knowledge in any specific direction, but make it morally certain that such knowledge will be sought and acquired.

Not only this, but they indicate also that any desired type of *physical beauty* may be conferred, even where the mother possesses no such quality.

And if this be true in respect to ordinary intellectual

* Published by McMillan & Co., London, 1869.

abilities and physical features, it must be equally true in regard to extraordinary mental gifts—the qualities of *genius* of every type—and of all *moral* dispositions and *spiritual* tendencies as well.

CHANCE *vs.* INTELLIGENT PURPOSE.

But it will be noted that in the cases thus far narrated, as in those usually given to the public bearing on this topic, the moulding power we are considering appears to have been exercised merely by accident or chance; that is, without any intelligent purpose on the part of mothers to produce the results that have followed.

Can there be any doubt that the same or similar means, if *purposely* and wisely adopted, and applied with the greater care and precision which enlightened *intention* would secure, would produce, under the same law, even more perfect results?

And if it be a fact, as affirmed by Dr. Brittan, that “any unusual tendency of the vital forces to the brain [of the mother] at the critical period” will produce “a similar cerebral development and activity in the offspring,” is it not altogether probable, also, that an intentional direction of the vital or mental forces to *any particular portion* of the brain will cause a development and activity in the corresponding portion of the brain of the offspring?

There seems to be no reasonable ground on which these propositions can be denied.

If, then, we accept, as many do, the theory of modern phrenology, and regard the brain as made up of a congeries of organs, which are the instruments of distinct faculties of the mind or soul, it follows that if the mother during gestation maintains a special activity of any one organ, or group of organs, in her brain, she thereby causes a more full development of the corresponding

organ or group in the brain of the fetus, and thus determines a tendency to special activity of the faculties, of which such organs are the instruments, in the child.

And, further, it is plain that if any one organ or faculty may be thus cultivated before birth, and its activity enhanced for life, so may any other one—and so may *all*.

It would seem, then, clearly within the bounds of possibility that a mother, by pursuing a *systematic and comprehensive method*, may give a well-rounded and harmoniously developed organism to her child—and this notwithstanding even her own defects, which under the unguided operation of hereditary law are likely to be repeated in offspring. Or it is within her power to impart a leading tendency in any specific direction that she may deem desirable for a life of the highest usefulness.

In this way, it would seem, may ancestral defects and undesirable hereditary traits, of whatever nature or however strong, be overcome, or in a good degree counterbalanced by giving greater activity to counteracting tendencies; and in this way, too, it would appear, may the coveted gifts of genius be conferred.

But some may object that the phrenological theory relative to the division of the brain into a congeries of separate organs is not and cannot be demonstrated. Very well. The fact still remains in every one's consciousness, that our minds or souls possess a variety of powers or faculties, in some sense distinct; and the evidence still holds good that the mother, by the special exercise of any one faculty during the critical period referred to, can and does create a special tendency to the activity of the same faculty in her offspring, which may last throughout its earthly life.

And since it is on the activity, or the lack of it, of the

several faculties and propensities of our nature that the characters of individuals depend—their loveliness or deformity, their morality or immorality, their success or failure in life, their happiness or wretchedness here and hereafter—and since the welfare and progress of humanity as a whole is determined by the characters of individuals—and since, again, the tendencies for good or evil inwoven into the very woof and texture of the embryo evidently have greater power in shaping the characters and acts of individuals than all the training and discipline of childhood and youth—this matter of *culture before birth* assumes an importance far above that which pertains to any and all other departments of education. Hitherto it has been least and last in the estimation of mankind generally. The time must come when **THE LAST SHALL BE FIRST.**

To recapitulate: we seem justified by present physiological knowledge in stating the law of pre-natal moulding to be somewhat as follows: The human embryo (the structural basis of which is probably contributed by the father) is formed and developed in all its parts, even to the minutest details, by and through the action of the vital, mental and spiritual forces of the mother, which forces act in and through the corresponding portions of her own organism. And while this process may go forward unconsciously, or without the mother's voluntary participation or direction, in which case the results are measurably uncertain or chance-determined, (or, perhaps, more strictly speaking, shaped by influences extraneous to her own will,) yet she may *consciously* and *purposely* so direct her activities as with a good degree of certainty to accomplish specifically-desired ends in determining the traits and qualities of her offspring.

In other words, it would seem to be within the mother's power, by the voluntary and intelligent direction of

her own forces, in orderly and systematic methods, to both mould the physical form to lines of beauty and shape the mental, moral and spiritual features of her child to an extent to which no limit can be assigned.

IMPORTANCE OF SYSTEM.

The methods by which the tendencies of offspring may be shaped before birth are indicated in a general way by the facts and observations already set forth. But that this momentous work may be performed with anything like completeness, so that not only each department, physical, mental and moral, shall receive its due proportion of attention, and at the proper time, but also that each specific faculty of the intellect and of the moral nature shall be given the requisite impetus to result in a well-balanced and harmonious character, would seem to require the pursuit of some well-devised plan or system in the application of methods.

This is probably as important in pre-natal as in post-natal culture. No one thinks of conducting a common primary school without an *order* of exercises, and such a curriculum of studies as shall, by progressive steps, cover the whole ground desired within the allotted time. If the course of procedure were left to chance, or to the impulse of the moment, it is pretty certain that much would be overlooked and neglected, and much done out of place and therefore to little purpose. So in the process of embryotic moulding, if it be left merely to the ordinary action of the laws of heredity, with the chance-occurrence of modifying influences, as is usually the case, what else can be expected than that parental or ancestral traits, good or bad, will strongly preponderate in the child, with now and then an erratic variation, desirable or undesirable, and

perhaps a sad deficiency of some faculty or quality important to wholeness. Every wise and loving parent must desire to confer on offspring wholeness and soundness in every part.

Besides, if the mother has before her mind a definite plan and purpose, to the execution of which she is directing and disciplining her energies, she will doubtless be thereby measurably guarded and fortified against the often disastrous effects of surprises and sudden emotions.

But it will be apparent to every one that the work of pre-natal culture, however intelligently and systematically undertaken, cannot effect its best results if the mother's attention to the subject is limited merely to the nine or twelve months next preceding birth. Before attempting, then, to suggest a plan for orderly and systematic procedure during the season of gestation, let us first give some attention to the matter of

ANTECEDENT PREPARATIONS.

Great as may be the effects produced by judicious management during pregnancy, yet these effects must be subject to important modifications by previous life-habits, long-indulged tendencies, weaknesses, diseases of whatever nature, in both parents, and in their ancestors on both sides.

Some persons, indeed, question whether any marked improvement can be realized in a single generation. An intelligent and valued correspondent of the writer thinks him inclined to "greatly over-rate the direct control which parents *in any one generation* may exercise over their offspring, and still more the effect of *voluntary* mental and physical states at the time of conception;" and he adds:

"Our children are affected by our *habitual* states, rather

than by any transient assumption of habits, or any impulses or moods which prevail at the given date. The father is not what he just then wishes or resolves to be; he is what he has been making himself all his life, and what his ancestors made him. The cosmic forces require *time* in which to deploy themselves and produce new results, and cannot turn about at once in any masculine or feminine organ. Their field is the world and the ages."

While there is truth in this statement, it is plainly but one side of a very complex truth. Numerous facts indicate that offspring may be affected, and their tendencies shaped, by a great variety of influences, and from diverse sources, among which moods and impulses more or less transient in the parents may be included.

If it were not so, all children born of the same parents, within a few years of each other, should be substantially alike in dispositions and abilities. Especially should this be the case with all twins, who are doubtless begotten, if not at the same moment, at farthest within a few hours of each other. But the well-known fact is that children nearest of age in the same family often differ markedly in their characteristics, and even twins, in some cases, exhibit very striking contrarieties of disposition, quality, and even of physical feature—indicating, no doubt, a marked change of state, from some cause, in one or both parents, between the times of their inception, since all subsequent affective influences must have been shared alike by them.

The power of vivid sensational and mental impressions to directly modify to some extent the action of the cosmic forces in embryo-life has been recognized in all ages, at least since Jacob's successful experiment with Laban's flocks. The "peeled stakes" set up at the drinking-places of the cattle imparted a "transient impulse," but a

most effective one for Jacob's interests. "The Greeks" (says a writer in the *Popular Science Monthly* for January, 1879) "believed so strongly in the potency of pre-natal conditions that they not only guarded mothers who were bearing with the kindest care, but used even to surround them with beautiful works of art, that the imagination might act a favorable part."

There is, however, no doubt, more or less of uncertainty attending the action of transient impulses. The most, therefore, that we can say with safety is, that our children are *pretty sure*, under the constant forces of heredity, to be enstamped by our habitual states, while they are also *liable* to be powerfully affected in their dispositions and tendencies by even the transient assumption of habits, or by impulses or moods that may prevail at conception or during gestation.

It is manifestly important, then, to the best results, that both our habitual states and our transient impulses should be such as will bless and not curse our offspring—important to have all these sources of influence wholly on the side of nobleness, virtue, and beauty of character in all respects. To this end, does it not behoove everyone who aspires to the godlike honor of begetting a being in his or her own likeness, to first enter in thorough earnest upon the work of self-improvement, self-discipline, and moral and spiritual purgation? Is it not incumbent upon all such by no means to attempt or consent to become instrumental in initiating a new life until reasonably sure of not imparting the taint of moral or physical evils to curse its existence? Can any stronger motive to self-improvement be presented to a conscientious mind than this consideration affords? And can any time in life be too early to begin this work?*

* A lady having much experience as an instructor of youth informs the

All should remember that *children have rights*, which are as sacred as can be those of any other beings; and *among the first of these is* THE RIGHT TO BE WELL-BORN.

It hardly need be said, except for the woful thoughtlessness that often exists on the subject—that so momentous an undertaking as the originating and nurturing of a young immortal—a being that is to enjoy or suffer throughout eons of existence, and that is to bless or curse its fellows on earth through unknown generations, largely according to the characteristics enstamped on it by its parents—it hardly need be said that such an undertaking should be left in no avoidable degree to chance or accident. Above all, it should not be (as it so often is) the haphazard result of blind passion, or mere pleasure-seeking indulgence. Realizing the august responsibilities involved, both parents should not only act with intelligent forethought and deliberate intention, but surely should make the best preparation in themselves and their surroundings of which they are capable.

Since “like begets like,” on every plane of existence, it is evident that the preparations referred to should include every department of the being. We are told that the women of ancient Sparta exercised in gymnasiums in order to attain the highest bodily vigor, preparatory to the exercise of maternity. That practice, or its equivalent, may well be revived; or, better, women, from childhood, should be taught to practice such physical exercises as will develop and preserve the best bodily health and vigor. It should be remembered that ordinary occupations, even of the more active kinds, exercise but *a part* of the muscles of the body. The whole should be brought into frequent action for the fullest vigor.

writer that she has found the presentation of this motive a most effective means of awakening the interest and arousing the endeavors of girls and young women in the direction of both physical and moral culture.

But the physical robustness and power of endurance for which the Spartans were noted are by no means all that is desirable in our day. A universal culture is now demanded. The mental, affectional, moral, æsthetical, and spiritual departments of our being require no less development and fullness of expression in us, if we would do our noblest work and discharge our full duty to our offspring.

But the self-culture from which these result is not the work of a day, or even a year. In fact, the whole previous life is none too long a period in which to prepare for so serious an undertaking as the reproduction of one's self. The earlier, therefore, the young of both sexes can be intelligently instructed in these matters, and impressed with the importance of living for those who may come after them, the better may they become fitted for the highest responsibilities of life.

REGENERATION SHOULD PRECEDE GENERATION.

"Like begets like," as a general rule, because, doubtless, in that most wonderful and mysterious process, the elaboration of the human germ—one portion (the positive) in the male organism, and the other (the negative) in the female—by a chemistry too subtle for human analysis, the actual elements or essences of every part of one's being, physical, mental and moral, are extracted and compounded, in infinitesimal yet potential quantities, to be reproduced in the new being created by their union. If the taint of physical disease, of mental unsoundness, or of moral obliquity, lurks in the system of either parent, it is liable (perhaps not always certain) to be infused into the germ, and thus to be reproduced after its kind.

Some persons have imagined that because the impregnating germ contributed by the male parent is of micro-

scopic dimensions, it matters little what his character or qualities may be. But this opinion is contrary to all evidence, and to the analogies of the animal and vegetable worlds. The potency of spiritual elements or forces is by no means determined by the physical dimensions of their vehicle. While the mother may, no doubt, do much by appropriate management toward modifying and counterbalancing in manifestation the traits, good or bad, of the father, nevertheless the latter evidently furnishes a sort of sub-stratum of character which is difficult if not impossible of entire eradication. Hence, in human culture, as in agriculture, good seed is of no less importance than good soil.

This being so, the importance, on the part of both parents, of attaining both physical health and mental and moral soundness—or of what in religious phraseology has been termed “regeneration and sanctification”—before reproduction is attempted, will be apparent to every one.

The terms just quoted, no doubt, are often misunderstood and their true and full meaning unperceived. Regeneration signifies, literally, generation again, or a *second birth*. In our first birth, which is “of the flesh,” we come into conscious life as individual beings, impelled by selfish animal instincts, or “fleshly desires.” The child’s first impulses, like those of the animal, center in self; it knows nothing of, cares nothing for, the welfare of others. This is one grade of conscious existence, very well in its place, but not the highest of which human beings are capable. Unlike the animal, we have the capacity to become *spiritual* beings. The germ of a spiritual nature is doubtless present in us from the first; but it needs to be quickened and developed into conscious activity, as has been the germ of the animal. When this takes place, earlier or later, under impregnative *spiritual* influences,

then we experience a *second birth*—a new life is born within us, we enter upon a higher grade of conscious existence. One characteristic of this new spiritual consciousness is *regard and care for others*, instead of for *self*, or, in other words, *universal love*. When once the spiritual selfhood has been born into consciousness, it tends to become the ruling power in us, and in proportion as its divine promptings are heeded, it will overcome and remove all the evils and impurities of the animal or selfish nature.

“Sanctification,” means becoming sane, sound, or whole, (holy,) and it should be understood in a physical as well as a moral and spiritual sense. It is a more or less progressive work, consequent upon regeneration, or the awakening of the spiritual consciousness. Its full result is to render us whole, or holy, sound, healthy beings, in body, mind and spirit. No one, certainly, can question the desirableness of this, whatever may be thought of its practicability.

It is plain that when once the germinal elements of disease and of moral evils shall have been extirpated in parents, such elements cannot be transmitted to offspring, and the latter will then be spared the painful processes of purgation which otherwise are rendered necessary. This certainly should be a most potent inducement to every intending parent to seek to attain this condition, if attainable. Of its attainability we will speak further on.

It is the opinion, indeed, of many good, religious people—of those called Shakers, in particular—that when men and women have become truly regenerated, they should and will have nothing more to do with generation. They will then leave that noblest and most godlike of human functions to such as are still “in the flesh,” that is, the unregenerate. The common-sense truth, on the contrary,

would seem to be that not until people have become regenerated, are they at all fit for generation. The offspring of truly regenerate parents may be expected to be "regenerate from the womb"—that is, their spiritual natures may be so quickened *before birth*, by the activity of the spiritual forces in the parents, that, if properly nurtured subsequently, the spiritual in them will assume the supremacy from infancy, and maintain it through life. Such children will be "born of the spirit" at the outset, and not merely "of the flesh."*

Let us ask ourselves, what right have we to transmit to others—to the dear offspring which every true parental heart yearns to bless with every good, and to guard from every evil—what right have we to inflict on them the ills and weaknesses, the vices and meannesses, which mar and deform our own lives? If we allow the desire for a momentary gratification to overbear all these considerations, and impel us to give origin to a new life regardless of *its* best interests, what else may we expect than that the being thus begotten in our unworthy likeness will, when it comes on the stage of action, prove equally indifferent to *our* welfare and that of others? Such, alas! is the general characteristic of the children of humanity to-day. "A corrupt tree cannot bring forth good fruit."

IS IT PRACTICABLE?

But it will be asked by many doubting readers, Is there

* Were the Shaker communities of this country intelligently to make a practical use of the spiritual culture and purification which they claim to have attained, by reproducing it in offspring born under the favorable material conditions which their ample wealth enables them to provide, they might introduce a nobler type of humanity and thus contribute immensely to human improvement. Instead of this they waste their powers largely in comparatively futile endeavors to make over such miserably generated specimens as chance to fall into their hands, chiefly "conceived in sin and shapen in iniquity," while their once flourishing societies are said to be dwindling in numbers, until in some places they have not enough efficient members left even to take care of the property they possess!

practically any help for the existing state of things? Are there reasonable grounds for hoping that parents in general, physically diseased and morally imperfect as they are, may by any process of self-culture, or of spiritual regeneration, attain to such a state as that they shall not transmit physical diseases or moral obliquities to their offspring? Can the sexual appetite, for example, whose imperious demands are the chief obstacle to such preparatory culture as has been herein recommended, be so regulated by any means as to admit of this culture?

We shall be told that all this threadbare talk about "regeneration" and "sanctification," so long heard from the pulpits of our popular churches, while very plausible in theory, and very desirable in fact, is rarely, if ever, realized in practice; and we shall be pointed to numerous instances of persons professing to have been regenerated and sanctified, in part at least, after the prevalent methods, such as clergymen, deacons, and devout professors of religion, whose children give no evidence of inheriting such soundness, either physical or moral, as might be looked for under this theory; while not unfrequently the children of these classes have proved to be "twofold more the children of hell," (to use a forcible Scripture phrase,) than those whose parents have made no such professions.

The foregoing are pertinent suggestions, and deserve candid consideration.

And, first, as to those cases of seemingly intensified depravity in children of professedly religious parents, it may be remarked that, were all the facts known regarding the inception and gestation of such, together with the antecedent condition of the parents in all respects, it might not be difficult to account for their vicious proclivities. So vague, superficial, and meager have been the

prevalent views, even among the more cultivated religious classes, as to what it is to be really regenerated and sanctified, and as to how this state may be attained—so little regard has been paid to the finer laws of *adaptation*, temperamental and spiritual, between persons entering the parental relation—so seldom has the sacred right of the mother to choose, in accordance with her own highest monitions, the time and the circumstances under which she would assume the maternal function been delicately respected—so often, indeed, has she been compelled, or made to believe it her religious duty to accept this function at the husband's imperious desire, even against the vehement protest of both soul and body on her part, causing an aversion, if not a loathing, which quite unfits her for the proper discharge of its duties, and produces most unhappy effects upon the temper and tendencies of her offspring—and so shadowy is the ordinary faith of even Christians in any available help or guidance from superior sources in these important concerns, that the common results among religious people, as among others, furnish little indication of what *might be*, and what *will be* when greater light and wisdom shall have become prevalent relative to these matters.

It is certainly quite possible that a religious profession may often hypocritically cloak a persistent indulgence in vicious propensities, which will be pretty sure to crop out strongly in offspring. These, in an emphatic sense, are the fruits of humanity, and “by their fruits shall ye know them.” Or, indeed, such a profession may honestly consist with a life-long and earnest (but misdirected and therefore unavailing) struggle against inborn propensities, which latter, under certain conditions, are at least liable to be reproduced in children. Add to these considerations the further liability that the proclivities of ancestors

more or less remote, on either side, even though they may have seemingly leaped over intervening generations, may unexpectedly reappear in children without apparent cause, (but surely not without *actual* cause, could it only be detected,) and we find abundant explanations of the prevalent state of things, without discrediting the idea that improvement is practicable.

HELP IS AT HAND.

Notwithstanding, then, all the sad experience of common life, in suffering the ills entailed upon us by our progenitors and in entailing the same upon our offspring, there are reasons for the firm conviction that provision exists in the constitution of things for the overcoming of hereditary evils, so far, at least, that if transmitted at all, it shall be in only an ameliorated instead of an intensified form; if, in fact, they may not be entirely eradicated in ourselves. There is help at hand to aid us in this work, if we sincerely seek and intelligently apply the agencies within our reach.

Passing by, for the present, the abundant promises of such aid set forth in the Christian scriptures, (in which, perhaps, many readers, for various reasons, may repose little confidence,) let us see what ground exists for hope in the great system of things in which we live, and a part of which we are—those indisputable scriptures which are written in the laws of the universe and of our own being.

First, it seems evident, on careful reflection, that the great forces of nature, the life-currents of the universe, tend to health rather than to disease—to physical, mental, and moral soundness, rather than to their opposites. Otherwise, deterioration, degradation, must have been the constant tendency of the race in all the past, and

utter extinction must long ere this have been reached. On the contrary, it is generally conceded that notwithstanding all the ignorance, disease, vice, and corruption that have existed through all historic time, an actual, though slow, improvement has taken place in both the physical and moral status of the human race at large within the historic period.

Dr. B. W. Richardson, F. R. S., of England, in a recent address, after showing from statistics a marked increase in general longevity of human life in England and France in the last two hundred years, says: "Side by side with these facts of the statist we detect other facts which show that in the progress of civilization the actual organic strength and build of the man and woman increases. The stalwart Englishman of to-day can neither get into the armor nor be placed in the sarcophagi of those sons of men who were accounted the heroes of the infantile life of the human world." A similar progress as regards moral attributes, such as the love of justice, kindness, toleration, &c., is apparent from even a very superficial knowledge of history.

The general tendency of nature to health is also seen in what is termed the *vis medicatrix naturæ*—the recuperative force of nature—that power present in all living organisms which tends at once to heal every wound and to cure every disease, and which accomplishes these results when not thwarted by obstacles too great to be overcome. Drugs and potions never heal; the most they do is to facilitate the operations of this inherent recuperative force.

In other words, *it appears that health and moral excellence are normal to human beings, while disease and evil are abnormal.* The former are in harmony with the great forces of the universe, while the latter are antagonistic to

these forces, whose constant tendency is to overcome and remove them.

Now it has been demonstrated, in the scientific propagation of animals, that abnormal characteristics are far less persistent in transmission than are normal ones. The tendency of nature's forces is to maintain the normal type. The same law doubtless obtains in the human species. The law that "like begets like" is thus subject to a modifying principle, and one that is full of hope for suffering humanity. Not alone do the evils of our nature tend to reproduce themselves, but by virtue of this natural reversion to what is normal, healthful, improving, the goods and excellences have a still better chance of survival—*provided adverse influences can be kept in abeyance, so that the salutary life-currents of the universe shall be unobstructed.*

How, then, may this be done? The answer is: First, by

RIGHT LIVING.

We must cease to nourish the germs of physical disease and moral evil implanted in us by our progenitors, and avoid generating more of the same in ourselves. To do this, we must cease those unphysiological habits of diet and regimen in general, and those impure habits of thought and feeling, in which those germs have their origin. In other words, *we must learn the laws or conditions of physical and moral health, and conform our lives to them.*

To be more specific, we must cease to ruin our stomachs and destroy our digestive powers by the use of indigestible hot bread, pastry, greasy food, complicated and highly-spiced dishes, and all the many abominations of modern unhygienic cookery. We must abstain from slop-fed swine's flesh, that prolific generator of scrofula and *trichine*, and from the flesh of all animals slaughtered

in diseased conditions, or treated after slaughtering in such a manner as to fill it with disease-producing germs—and this will exclude nearly all the flesh meats sold in our city shambles, whether fresh, salted, or dried. (In fact, so general has become the practice of fattening animals for slaughter by artificial and disease-generating processes, or of slaughtering them after transportation for long distances, subject to maddening tortures from hunger and thirst, over-crowding, and terror, that the only safety is in total abstinence from butchers' meat.) We must also abjure those common narcotic and alcoholic beverages, (as tea, coffee, beer, wines, &c.,) which, under the guise of stimulating, only weaken and lower the tone of the nervous system, creating a demand for more and more of the same deceptive stimuli, until the unfortunate victim comes to imagine them "necessaries of life." We must beware, too, of inhaling the foul atmospheres of un-ventilated apartments, crowded assemblies, and miasmatic localities, which are full of morbid germs. And, on the other hand, we must learn to content ourselves with the simple, nutritious, and healthful foods, chiefly from the vegetable kingdom, (including, of course, the cereals, fruits, and nuts,) which experience shows most conducive to bodily soundness, mental vigor, and moral purity; we must be much in the open air; exercise duly all parts of the muscular system; dress *rationaly* instead of *fashionably*; bathe often and thoroughly, in order to rid the system of effete matters which become poisonous by retention in the pores of the skin; and, in short, must practice all those rules of hygiene which sanitary science has found requisite to the highest bodily health. So much, at least, must commend itself to the good sense of every reader.

The matter of dress, above alluded to, is of far greater

importance to general right living—not merely during the period of pregnancy, but through all the previous life—than most people think; so great, indeed, as to justify further remark in this connection. Any method of compressing the body about the waist, chest, or abdomen tends, as every one can perceive, to crowd the abdominal viscera down upon the delicate parts located in the pelvic region, producing irritation, inflammations, and various “female weaknesses.” This devitalizes the organs of reproduction, and in greater or less degree unfits them for their proper function when called into use. It also greatly increases the labor and dangers of child-bearing. Besides, such compression, by either sex, interferes with the free circulation of the blood, tending to congest the pelvic organs, and thus to stimulate inordinate sexual excitement, leading to wasteful excesses. These tendencies are further aggravated by the wearing of an excessive amount of clothing about those portions of the body, as often required by fashion’s dictates, keeping them at too high a temperature. Men are less addicted to this practice of compression than are women, yet the custom of dispensing with suspenders and tightening the lower garments above the hips is becoming somewhat prevalent among young men. Corsets, even, are worn by some effeminate exquisites. Such fashions are unnatural and irrational, and will be discarded by all who are seeking a true life.

It is plain to be seen that one who carefully regards these conditions of health stands in a far different relation to the life-giving, health-imparting forces of the universe from that occupied by one who, through a disregard of these conditions, is constantly thwarting the recuperative tendencies of nature, and is nourishing and adding to the morbid proclivities derived from an-

cestry. The former is co-operating with the beneficent forces of the universe on the side of health and improvement; the latter is continually antagonizing the same forces on the side of disease and depravation. In the former the tendencies to health are likely to become positive or ascendant, and hence more liable to be transmitted; in the latter the proclivities to disease are kept in such constant activity that they are almost sure to reproduce the selves in offspring, and often with intensified force.

But correct habits of diet and regimen are not the whole of right living. *Thought* and *feeling* should also be pure and elevated. There can be no question in minds well informed but that impure and unkind thoughts, debased, selfish, and malevolent feelings cherished by any one, no matter how secretly, generate a subtle, poisonous virus, which envelops the person, and is more or less imparted to all who come in contact. Persons of keen and pure sensibilities often scent these impure and malignant atmospheres, and instinctively shrink from their possessors; they may not know why. There are good reasons for believing that many physical diseases, or at least morbid tendencies, as well as moral perversities, have their origin in the subtle, malign influences of impure thought and evil passion. At all events, it is well known that cheerful good-will and generous affections tend to promote health of body and mind in their possessor and all about him; while selfishness, hatred, revenge, and the like, tend in the opposite direction. All right and pure emotions are doubtless in harmony with the life-forces of the universe, and thus invite their salutary action upon the whole system; while impure and malevolent feelings are discordant with nature,

repellant to her diviner forces, and conducive to disorder and misery.

Again, the healthful action of the universal life-currents in our organisms may doubtless be promoted by

ASPIRATION.

This is the upward-reaching faculty of our spirits—the “heavenward window” of the soul—the gateway through which, if held open, we may come into actual and realized contact with that universal life-element before referred to, and which is none other than the everywhere present “Spirit of Good,” the inmost life of all things. The possession of such a faculty is sufficient reason for its use. This life-element must surround us on every hand and at all times, as does the atmosphere we breathe; and as the act of physical respiration is necessary to the reception of the life-giving element of the air, so soul aspiration is necessary to the reception of that subtler and more vital element, which is the life of life.

True, a certain degree of aspiration may and doubtless does exist, instinctively and unconsciously, with all persons, attended by a corresponding degree of influx of the universal life-element, without which, probably, physical life could not be maintained. So a low grade of physical life and health may and does exist where only a partial inflation of the physical lungs takes place, instinctively and unconsciously, and that even in an impure atmosphere. This is the case with thousands of people who dwell in unventilated apartments, often ignorant that they so much as have lungs needing to be inflated. Yet all well-informed persons know that a far higher quality of life and health may be enjoyed through the intelligent practice of full respiration in a pure atmosphere. Correspondingly, no doubt, a much higher, fuller influx of

the universal spiritual life-element may be received, through intelligent, earnest exercise of conscious aspiration, imparting higher vigor to the spiritual nature, and through that to the physical body, since the life of the body is from the spirit.

This view of the *rationale* of aspiration and its uses, in one direction at least, it is believed cannot be successfully controverted, and it is commended to the thoughtful consideration of those who may have doubts as to the utility of prayer. If well founded, then it follows that here is accessible an exhaustless source of aid for human improvement, especially effective when sought in conjunction with an intelligent and careful regard for hygienic laws.

Should it be alleged that many devout people have prayed long and earnestly for deliverance from hereditary maladies and other conscious imperfections, and have prayed in vain, it may be replied that possibly they may have failed at the same time to understand and apply the proper physical means alike necessary to the desired result. They may have still participated, ignorantly, perhaps, in habits and practices which have counteracted all the beneficial effects of their aspirations. Such, at least, has been the evident fact in instances known to the writer. Of course, no improvement could reasonably be expected under such conditions. Frederick Douglass, the noted orator and editor, now United States marshal for the District of Columbia, relates that while a slave in Maryland he was one day devoutly praying, as he often had done, for Divine interposition to give him the boon of freedom, when he heard a voice as from the skies say to him, "Pray with your legs, Frederick! Pray with your legs!" At length, overcoming the conscientious scruples which had been religiously instilled into his mind against

helping himself to liberty, *he prayed with his legs*, and the prayer was effectual. So, would we escape from the thralldom of hereditary disease or moral imperfections, and attain the enjoyment of a larger life and nobler freedom, we must not only aspire earnestly for Divine help, but use intelligently and persistently all the means appropriate to the end.

This may not be attained in a moment, a week, or a year. Time may be required to produce the physiological changes that may be requisite. Possibly there are cases in which full deliverance may never be attainable in the body. Yet, somewhere in the boundless universe of God, no doubt, this boon is for all who earnestly seek it, and it lies unquestionably in the direction of sincere aspiration and faithful obedience to the laws of our being.

FAITH A RECUPERATIVE AGENCY.

There can be no question, furthermore, that a firm faith in the desired result, or "assurance of the thing hoped for," will aid in securing its attainment. The alleged power of faith is often sneered at by shallow people as a chimera of fanaticism. But they make a great mistake. Its potency as a therapeutic agency is now acknowledged by the ablest and most scientific physicians. One of the most skillful medical men of modern times, who is acknowledged to stand at the head of his profession in the treatment of nervous disorders—the famous Dr. Brown-Sequard—not long since said in a public lecture: "If we physicians, who treat patients every day, had the power to make them believe that they are to be cured, especially if we could name a time for it, it would be a great element in success. I have succeeded sometimes, and I can say that I succeed more than formerly, because I have myself the faith that I can in giving faith obtain a cure."

There need be no mystery about this. Faith implies expectation of the thing believed in ; and expectation not only invites the free action of the inherent recuperative forces of the system, but also opens the gateway for a fuller influx of those salvatory potencies of the universe before alluded to, which surround us on every side. And when faith can take the form of an unfaltering trust in an over-brooding Providence, an Almighty Parent who lovingly cares for all His children, its power is doubly great.

All persons may not be gifted with the power to exercise this trust in unseen agencies ; but those who are may regard it as both proper and rational that they should avail themselves of its aid, despite the doubts and sneers of the faithless. They will find, doubtless, that as their faith is, so will be the result to them. Faith, moreover, like every other human faculty, is capable of cultivation, so that those who lack may by proper means obtain an increase. The mere possibility that through the means thus suggested the germinal elements of disease and of moral evil in our own natures may be either eradicated or rendered inert, so that they shall not be transmitted to others, while, on the other hand, the forces of health and of good shall become ascendant, and thus likely to be imparted to offspring—such a possibility, even, should be a powerful stimulus to strive for its realization.

HIGHER POSSIBILITIES.

But there are still greater possibilities than even this. Faith, with pure aspiration or earnest yearning for the highest good, is not only a potent, uplifting force in itself, but it is no doubt a great help to produce a condition of receptivity or openness to the action of supernal powers, which renders possible many things that to a

groveling and blind materialism are not attainable. It has already been abundantly shown that the embryo child may be powerfully affected and moulded by the mental and psychical action of the mother. It is plain, therefore, that any mental or psychical influence acting upon the mother will, through her, also strongly affect her offspring, and be likely to shape its future characteristics. The following fact, illustrative of this point, was contributed by the author to the columns of the *ALPHEA* some months since, but is worthy of repetition here for the important lesson it teaches :

"Not long since I met with a venerable lady, of marked intelligence and spirituality, who had formerly been for many years a preacher in the Society of Friends. From her I obtained a narration of some interesting facts in her pre-natal history, as she had derived them from her mother. They were to the following effect :

"Some months previous to her birth, and while anticipating that event, her mother, who was a Quakeress, had become exceedingly despondent and oppressed with gloomy forebodings, in consequence of severe domestic trials. Poverty, privation and disgrace seemed to stare her in the face, in connection with this expected increase of family. While in a state of mind bordering on despair, a prominent Friend called upon her one day, bringing with him two or three copies of a new book just published. This was the journal of a distinguished Quaker preacher, then recently deceased, who had passed through great vicissitudes and dangers in the performance of the mission to which he had felt himself called, but had been wonderfully supported through all by an unfaltering *trust in God*.

"The mother at once seized upon one of these books, with a strong interior feeling that in it was help and hope for her. She obtained a copy, and almost literally devoured its contents. It brought to her the needed help. In its perusal she seemed to be lifted up into intimate sympathy with its author, and to partake of the same calm trust and unfaltering faith which had sustained him in life. Her fears and forebodings all disappeared, never again to return, and she received in some way a premonition that her forthcoming child would be a daughter, and would prove a great help and comfort to her through life.

"This premonition proved true. The daughter at an early age

showed a remarkable predisposition to spiritual concerns, and in due time became an acceptable preacher in the society, notably resembling in many respects the one whose biography had so deeply impressed the mother during the period of gestation ; and she was able to provide a pleasant home for her mother for more than fifty years of her later life."

The comments appended to the above narrative can hardly be improved upon here, and hence they are copied entire :

"This narrative is valuable for the suggestion it gives of possible aids that may be available by mothers in the most important work of pre-natal culture. The psychological influence which a mother may exert over the embryo in exalted mental and spiritual states, induced by reading, meditation or aspiration, is now generally understood and admitted, and it is surely a powerful instrumentality for good. But it is possible there is something more than this. Readers who believe in a future life of love and service for those who have passed within the veil—that they who have delighted to labor for and bless humanity while in the flesh may and do become angels to minister to those they leave behind, after they have passed the portal of the higher life—certainly such need have no difficulty in supposing that benign immortals will be glad to render their services, when practicable and desired, in so momentous a work as the ante-natal shaping and moulding of a human being for a career of distinguished usefulness on earth.

"The mother above alluded to became deeply conscious at times, as stated, of close rapport and soul-communion with the esteemed friend whose life-story so uplifted her mind. Many others have had similar experiences regarding departed friends. Nothing is more reasonable than that two souls thus sympathizing should gravitate to each other, even though one has thrown off the incubance of the flesh. And if the departed preacher *was* thus drawn to be actually present with this mother at this important period, it would be scarcely avoidable that he, through her, should exercise a powerful psychical influence over the then forming embryo. And this would explain why the daughter developed a tendency to become a preacher of the same type as himself.

"I might add that this lady informed me that in later years she had received evidence which fully convinced her, not only that such psychical influence was exerted by the disembodied preacher, but that he purposely selected her while in the fetal state, watched

over and prepared her for the special service of becoming his mouth-piece in completing his earthly work, and in due time had employed her for that purpose. And this fully accounts for the completeness with which he had represented him in her public ministrations.

“To some persons such a conviction will doubtless seem wild and incredible; but to the thoughtful and spiritually-minded, I am sure, there is nothing intrinsically improbable in it. If there is any truth in the ancient promise, ‘He shall give His angels charge over thee,’ &c., in what more important matter can their guardian care be exercised than in that of assisting a conscientious mother in her most responsible work of moulding a young immortal for a life of usefulness and honor?

“When mothers shall come to feel the true dignity of the office of maternity, (if worthily entered upon,) they may know that all the powers of good in the universe are on their side, and ready to contribute to a noble and successful issue.”

In view of such experiences, it seems not too much to believe, as many do, that through the appropriate exercise of faith and aspiration, especially if accompanied by right living in all respects, intending mothers may attain a condition of plasticity to holy influences from the unseen world—which are ever seeking to improve and bless our race—that may result in the production of offspring of a type superior to average humanity. It is not impossible that such a state of self-abnegation and sweet surrender to the will of the Highest may be reached, as that this higher and wiser will may come in and work to grander and completer results than the most intelligent mother of herself would be capable of effecting. In this way, it may be, the plan of self-training and positive endeavor, to be suggested in subsequent pages of this treatise, may be largely superseded by what is better. Surely, thus to become a willing and plastic instrument through which the Highest may work unobstructedly “both to will and to do,” and to co-operate energetically with the infinite will, is doubtless the most desirable state to which a mortal can aspire.

It seems not improbable that in the way thus suggested, that is, through the instrumentality of matrons specially receptive to these hallowing influences, no matter how lowly their estate in other regards, nor even how ignorant of the law or process involved, have been gestated and brought forth the grandest and noblest souls that have illuminated the pathway of humanity in all time. She whom all generations with one consent have called "blessed"—the mother of the Nazarene—appears to have been a prominent example. The following passages from her song of thanksgiving (Luke i, 46-55) are highly significant :

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,
For he hath regarded the low estate of his hand-maiden ;
For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done me great things,
And holy is his name,
And his mercy is on them that fear him
From generation to generation.
He hath showed strength with his arm ;
He hath scattered the proud in the imagination of their hearts ;
He hath put down the mighty from their seats,
And exalted them of low degree."

If it be a fact that in the manner above indicated, offspring of a type superior to their parents, either physically, mentally or morally, are produced, it by no means follows that the law of heredity ("like begets like") is contravened. This law only receives a higher expression. Through the agency of the parents, and especially of the mother, as the result of pure aspirations, strong faith, right living, with other favoring conditions, better germinal elements are secreted and brought in conjunction, and these are vitalized from a higher spiritual source. Improved specimens of humanity are a natural sequence.

This suggests the probable law or method of ascending progress in the evolution of not only the human race but of all living forms on this planet. Higher types may

have been successively generated, not by some mysterious process of accidental or spontaneous evolution, but by the bringing together, under favoring conditions, of improved germinal elements—improved perhaps by the infusion of subtle spiritual essences that introduce new qualities. This process may have been, not merely chance-directed, as some imagine, but, on the contrary, presided over by intelligent and wise design, working on a broad field to determinate ends. “Differentiation of species” may, indeed, have been effected by the “environment,” as claimed by materialistic philosophers; but the presence of an all-surrounding spiritual life-element in the universe (the existence of which seems almost a necessary truth of intuition) is an important factor of the environment which is generally ignored by this class of thinkers.

If the foregoing suggestions are well founded, then there is

HOPE FOR ALL,

based in the very constitution of things. Improvement for the individual and for the race is possible, and that without limit. The grand energies of the universe are in its favor. In our ills and weaknesses, our conscious basenesses and evil proclivities, inherited though they may have been from a long line of ancestry, we need not lie prone and helpless, with no alternative (except in rare instances) but either to transmit these hateful qualities to our offspring, or to refrain from the supreme joy of reproducing ourselves. Help, purification, regeneration are within reach, in most cases at least, if we will but avail ourselves of the means.

A PARENTAL PROVIDENCE.

It would not be difficult to show, without appealing to what is termed “revealed religion,” the strong proba-

bility, if not certainty, that this helpful and uplifting Energy which has been referred to as encompassing us on every hand, is something more than a blind, unintelligent, unsympathetic "force;" that it is in fact a Parental Providence, a brooding tenderness, which yearns with unfailing love to bless, to enlighten, to redeem from every ill, to enrich with every good. But to argue this question at length would be foreign to our present purpose; suffice it to say that the belief or intuition of such a Providence seems to have been consentaneous in the best and grandest souls that have ever dwelt in human clay, those whose hearts have been attuned to feel the sympathetic throbs of the Universal Heart.

Whether this benign Power be conceived of as a "Cosmical Life," in which we, and all we see around us, have our "unsearchable roots," as expressed by a leading scientist of the day, (Tyndall,) or as an all-embracing "Oversoul, within which every man's particular being is contained," as a modern transcendental philosopher (Emerson) has phrased it; or as a universal Parent, a personal being, with attributes sufficiently expansive to include all minor personalities within his own, according to the best interpretation of the Christian teachings; or as a vast assemblage of apotheosized human spirits, perfected in purity, wisdom and goodness, acting as vicegerents of the Supreme Will and Wisdom in this rudimental sphere, as many in all ages have believed—whichever of these conceptions be adopted as most satisfactory to the individual mind, a like result follows, namely, that in the constitution of things which exists, *kindly aid from a superior source is available* to all who seek it rightly in all important human concerns. In other words, that we are not orphans, held in the grasp of an un pitying fate, but children, watched over and cared

for with parental love and far-seeing wisdom.

Can we suppose that this parental oversight extends to the matter of begetting and rearing of offspring? Why should it not? Is not this one of the most important of human concerns? The Great Teacher of Judea, whose intuitive soul seems to have been most deeply permeated with a sense of the parental character of the Infinite Life, taught that It, or He, takes note of so trifling an event as the falling of a sparrow, and even numbers the very hairs of our heads. We may perhaps regard this as an extravagant example of Oriental hyperbole, yet if it embodies even a grain of truth we must infer that so momentous an occurrence as the initiation of an immortal being, to exist for good or ill through the eternities, whose life is of vastly greater value than all the sparrows in the world, is not too insignificant for supernal cognizance. The preponderance of the argument in favor of such cognizance is in the ratio of the value of the whole human being as compared with that of a single hair. Why, then, should not the origin of every human being be attended by

THE DIVINE OVERSHADOWING?

The record informs us that in the case of Jesus himself, when His mother questioned the announcement of the angel that she should bring forth a son, "and He shall be great, and shall be called the Son of the Highest," she was assured that "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing shall be born of thee shall be called the Son of God."

This has, indeed, been generally regarded as an altogether exceptional experience in the history of humanity, and one never to be repeated. But was it really and

wholly such? Why should not every mother feel the uplifting and purifying presence of the Divine Spirit, and be overshadowed by the power of the Highest in preparing herself for and in discharging the most sacred of all functions? Most surely it may be so, if she earnestly aspire for it. And why, then, as a result in accordance with the law of psychical impresssion, should not every child born be a holy one, and worthy to be called a son or daughter of the Highest? Verily, this might be so, were the human instruments reverently to yield themselves to the will of the Highest, that this will, instead of the will of the flesh, may be done in and through them.

SPECIAL INTERIOR LEADINGS.

Facts and experiences that have come to the writer's knowledge, as well as general considerations of desirableness, point to the conclusion that a woman who earnestly seeks to be led by the Divine Spirit, or by her own "spiritual intuitions," or the "inward monitor," or "inner light," if any prefer these terms, in the important matters of choosing a conjugal partner, and of entrance upon the maternal function, will be guided by a wisdom higher than herself. If she will carefully shut out all other voices and influences, and listen only to the oracle within the inmost shrine, she may be led infallibly to choose the proper companion, and *at the proper time* will find herself being prepared, in body and mind, by a power wiser than herself, for assuming the noble duty of motherhood.

And until this interior leading, this fulness of preparation, with the Divine overshadowing, is felt, no one should ever venture upon the sacred function—certainly never against the voice of the inward monitor. It is

profanation, sacrilege thus to do! Unquestionably it is because, amid the clamors of passion, the blandishments of flattery, the urgency of unwise persuasion, or the pressure of other unworthy considerations, the "still, small voice" is unheeded, the divine guidance unsought, that so many wretched mis-alliances are formed, and such numbers of unwelcome, malformed, diseased, sin-cursed and unholy offspring are brought into the world.

That the masculine parent, if he also seeks to obey the monitions of the spirit rather than the desires of the flesh, may experience a corresponding internal preparation for paternity, is doubtless true—though men for the most part are less conscious of these delicate spiritual leadings than are women. Hence men, as a general rule, should defer to women in these matters, especially to those of keen spiritual intuitions. But the preparation on man's part, if earnestly sought, may be no less real, though it be less fully sensed. And on no consideration should one ever enter the sacred relation whence parentage may result without due preparation in himself.

Especially should he refrain from ever intruding, by either demand or solicitation, *against* the intuitions of the partner. All such intrusions are outrages of the most flagrant character, the same in essence as positive physical violence, and the same within as without the legal marriage relation. Offspring begotten when any degree of reluctance or want of preparation exists on the part of the mother, are robbed of a portion of their birth-right, and to that degree incapacitated for the full enjoyment of existence. That birth-right includes a full and loving welcome to the world. Without this, what a pitiable object is a child!—virtually orphaned and outcast from its earliest heart-throb, liable to be followed through life by a sense of homelessness and friendlessness, a life-long

mourner in a vale of tears! But a child wisely desired, intelligently prepared for, begotten in sweet mutual love, properly cultured in embryo, and at length joyfully welcomed to loving arms, such a one is an object of interest and joy to all humanity. At the advent of such, even though born in a stable and cradled in a manger, well may choiring angels sing, "Glory to God in the highest, on earth peace and good will to men." For of such are the wise teachers, the noble examples, the loving saviors of mankind!

ADAPTATIONS.

There are reasons for believing that many of the ailments and sufferings commonly incident to maternity—such as the nausea, the "longings," the general physical disturbances, as well as the mental and moral disorders sometimes exhibited—result from either unwelcome and undesired impregnation at an improper time, or from a conjunction of unadapted elements; that is if persons not adapted in the finer constituents of their organisms come together in that intimate relation. When this is the case what wonder that internal rebellion and general physical disorder follow?

If woman was made for maternity, as the conformation of her organism and the normal tendency of her strongest instincts, with few exceptions, show, then it is evident that the proper exercise of this function should be attended by the highest health, enjoyment and happiness. And thus it is in many cases. That it is not so in any case indicates that something is wrong, that the kindly purpose of nature has been thwarted at some point.

This question of adaptations or compatibilities between those who would enter the parental relation, though often sneered at by short-sighted moralists, deserves greater at-

tention than it has yet received. The popular notion is that if two persons are only of opposite sexes and not within certain legally prescribed relations of consanguinity, they are fit to marry and to beget offspring. This is a great mistake. There are finer conditions of adaptation and of incongruity which may not appear on the surface but are inwoven in the very texture of being; and which, if disregarded, will assert themselves in their own time and way as surely as will the laws of chemical affinity and repulsion. These are nature's or God's laws of marriage and divorce, and where they are unheeded in a legal contract, it cannot be said that "God hath joined" the parties together. The converse of the precept enunciated by Jesus is no doubt equally binding, namely, what God hath put asunder by inherent repugnances, let no man or woman attempt to join together!

But so little is this subject understood that perhaps few, if any, can judge with infallible accuracy, from external indications, what individuals are or are not properly adapted for this relation. Yet it is believed that a patient waiting for interior guidance, a listening to the voice of the soul's intuitions, rather than to external inducements of any kind, will be found, especially on the part of women, a tolerably safe guide as to these finer adaptations, enabling them to determine wisely not only when but whom to marry.

Other important details of preparation might be dwelt upon, but as these have been presented to some extent in a previous treatise, *The Better Way*, they will not be repeated here.

METHODS OF EMBRYO CULTURE.

Should such preparations for parentage as have been suggested in preceding pages be in any good measure attained, it is probable that results of a very desirable

character would be realized without recourse to any detailed plan of embryo culture as outlined in what is to follow. But yet it is apparent that if these are succeeded by the wise and judicious use of such further means as are within the power of parents, and especially of mothers during gestation, still more complete results may be assured. We will, therefore, proceed to give some outline of a course of regimen and self-training, which seems adapted, in accordance with the apparent laws of physical and psychical influence, to affect most favorably the character and qualities of the child.

The importance of *order* in the method employed has already been indicated. What that order shall be, the mother may doubtless infer, in a general way, by observing the order in which the several classes of faculties naturally unfold and arrive at maturity after birth, during the periods of childhood, youth, etc. Let us then attempt a classification of human instincts and faculties in the general order of their development. This appears to be somewhat as follows:

First. The Vital and Self-Preservative Instincts, which form the basis of individual existence, are the earliest to manifest themselves. The infant simply eats and grows.

Second. The Domestic and Social Affections ordinarily come next into prominent activity. The child begins to love its parents and care-takers.

Third. The Perceptive and Observing Faculties, with which are associated the Retentive and Recording, are next markedly developed. The child observes and remembers.

Fourth. The Constructive and Beautifying Faculties next display themselves. The child shows a disposition to make things and to ornament.

Fifth. The Directive and Regulative Faculties, includ-

ing the reflective intellect and the moral powers, come into activity. The youth begins to reason, and to feel strongly the force of moral obligations.

Sixth. The Humane or Philanthropic impulse asserts its sway; and,

Seventh. The Aspirational, Worshipful, or Upward-looking tendency usually comes latest to maturity.

It is by no means claimed that human development in any case follows strictly this order, nor that it should be followed by mothers in any such rigid way as to exclude all attention to any one department out of the course named. On the contrary, the several steps or stages will merge more or less into each other, and some exercises will doubtless be at all times in place. But it is plainly out of natural order, for instance, to stimulate the activity of the Reasoning faculties before the Vital forces are well established, or even before the Perceptive or Observing powers have been duly cultivated. Such a process would be in reverse of the order of nature, and its tendency is to produce physical weaklings and intellectual dreamers, who incline to ignore the solid facts of existence and live in the regions of speculation. A vigorous body is desirable as the basis of a vigorous mind, and habits of accurate observation are an essential pre-requisite to sound reasoning.

Again, it is evident that in any effort by a mother to cultivate her offspring in embryo through her own mental and physical action, she needs to give more especial attention to those desirable qualities, faculties or tendencies which may be deficient in herself, or in the father, and most especially such as may happen to be deficient in both. Those powers whose activity is in excess in either parent, and those also whose activity is spontaneous and easy are likely to be transmitted without special effort.

The more difficult it is, then, to exercise any desirable faculty in either parent, the greater the need of its exercise in the mother during gestation, in order that the offspring may not suffer from the deficiency.

To give specific directions for the culture of each and every faculty, when deficient, would extend this treatise far beyond its proposed limits, but a few general suggestions will enable the intelligent reader to clearly apprehend the method, and to make the application as required in the individual case.

Every one can readily understand that any oft-repeated exercise of muscle or of mental faculty (unless over-done) tends to develop and strengthen such muscle or faculty. It does this in the mother, and, if the law of fetal molding has been correctly stated in the foregoing pages, it must have the same effect through the mother upon the embryo. For example, if the mother (at the proper stage in pregnancy) takes care to exercise her own muscles freely by walking, light gymnastics, bathing, etc., the probabilities are, other things being favorable, that she will thereby not only improve her own health, but at the same time confer upon her child a vigorous muscular system. If she, at the proper time, exercises her mind somewhat persistently, for example, in reckoning or calculating numbers, she will thereby increase her own arithmetical faculty, and simultaneously increase the molecular deposits in that part of the fetal brain which is the organ of *calculation*, according to modern phrenology—at all events will be likely to confer upon her child the power to become a good arithmetician. If the mother spends any considerable portion of her time in philosophic study or thought, in efforts to understand the “whys and wherefores of things,” she thereby exercises and expands her own cause-discerning faculty, (*Causality*), and insures its activ-

ity in her offspring. So, if she practices thoughtful and unselfish kindness toward those about her, and is benevolent to the needy and the suffering, she enstamps the same noble trait (*Benevolence*) upon the unborn; and if she at all times firmly adheres to the right because it is right, she keeps her own conscience ever clear, and imparts to the coming one that priceless quality, *Conscientiousness*. So of all the other faculties.

In short, reading, thought, conversation or any employment which occupies the mind in any special direction, and thus calls into prolonged exercise any specific faculty or set of faculties in the mother, must tend to modify the mental and cerebral development of the embryo in such a way as in all probability will determine, to a large extent, its capacities and tendencies in all after-life. The whole matter is thus simple and comprehensible to the most ordinary capacity.

Where any one faculty or tendency is in excess of a well-balanced character, in either of the parents, and deficient in the other, it may reasonably be expected that the excess on the one side may be counterbalanced by the lack on the other—except when, as is sometimes the case, one parent overwhelmingly preponderates over the other in imparting the characteristics of the child—a result due, perhaps, to the possession of greater physical or mental vigor at the time of inception.

Where the same faculties or tendencies are in excess in both parents, the probabilities are that the excess will be increased in the offspring to the extent, perhaps, of creating a deformity or an undesirable one-sidedness of character. In such a case, the propriety of restraint, instead of culture, would seem to be apparent. But it is suggested that such restraint may best be sought indirectly; that is, by special efforts to cultivate and exercise

the opposite or counterbalancing faculties, rather than to attempt repression by direct exercise of the will on the excessive tendency. For example, should the selfish proclivities or passions tend to inordinate activity, endeavor to cultivate and exercise more fully the faculties classed as Directive and Regulative—that is, the Reasoning powers, the Conscience and Benevolence. This will be leveling *up* instead of *down*, thus making more of the whole man or woman by enlarging the better side. Besides, it is probable that fixing the mind upon any particular faculty or propensity, in an effort to repress its action by direct will-force, may tend, by sending the vital fluids to the cerebral organ of such faculty, to increase rather than diminish its activity; whereas, the drawing of these fluids to other parts of the brain, by increasing the activity of the latter, will naturally lessen the action in those which it is desirable to repress. This, doubtless, furnishes the reason why efforts to overcome inordinate appetites by force of will are so seldom successful.

Where deficiencies exist in the same faculties in both parents, of course there will be required more assiduous attention to the means of culture by the mother, if she would have these deficiencies supplied, and her offspring saved from the disabilities and misfortunes that are likely to result.

If the foregoing suggestions are at all in the right direction, it plainly follows that it behooves all prospective parents, and especially mothers, who would confer upon their children healthful and well-balanced organisms, to first thoroughly know themselves. Not only should they intelligently understand their own respective physical conditions, as regards healthfulness, adaptation of temperaments, constitutional tendencies, etc., but also they should have a just estimate of their own mental powers

and moral characteristics in all particulars. And since few persons are competent to know themselves accurately in either of the above-named respects, it is well to consult with intelligent and judicious friends, or with competent professional advisers, if such can be found, who are skilled in the detection of physical, mental and moral characteristics, and will faithfully point out both defects and redundances. It may be true that there are few persons now to be found in any of our communities who are fully qualified to give needed advice in these momentous matters; but it is believed that as public attention shall be turned in this direction, and the want become felt, such advisers will appear.*

SPECIFIC SUGGESTIONS.

We will now proceed to indicate some more specific measures which seem adapted to the several successive stages into which embryo culture may be divided, in accordance with the suggestion already made regarding an orderly method of procedure.

First Stage. It seems scarcely to admit of question that the first thing to be done, in the order of time, is to secure to the new immortal the basis of a good physical organization, with strong vital powers. If the parents, and especially the mother, have given proper attention to their own personal preparation in all respects, as hereinbefore suggested, a good beginning will have been made. But the mother should endeavor by all means to maintain throughout the whole period of gestation the best possible condition of bodily health and vigor. Neither too much labor or care, nor too little, should be undertaken. During the earlier months, while the foundations, so to speak,

*Readers who may desire more full directions, relative to methods of culture for each faculty, will find very valuable suggestions in a small volume, entitled "*How to Read Character*," by the late Dr. S. R. Wells. (New York: 1873.)

of the child's physical constitution are being laid, open-air exercise, gymnastics, bathing, riding, travel, with the best diet, proper dress, cheerful companionship; in short everything that will contribute to the highest physical vigor, should be availed of as far as practicable. At later stages a greater amount of repose and seclusion is naturally sought, and travel and the more active forms of exercise cannot so well be participated in.

Let it be here remarked parenthetically, that it is not expected every mother in ordinary circumstances in life will be able to comply with every suggestion here made. It is desirable, however, that all should know what are the best conditions required to produce the best results; and then each should make the nearest approximation thereto that individual circumstances will admit. And no argument seems necessary to show that all should seek to secure reasonably favorable conditions before entering upon so important an undertaking as parentage. The highest welfare of the unborn, and not the pleasure of the parents, should be chiefly considered. And when neighborhoods and communities shall have come to give this subject the consideration its importance demands, it will be found an easy matter to secure, by combination and co-operation, conditions which the individual means of isolated families often do not enable them to supply. In fact, the noble office of maternity must sometime come to be regarded as a most sacred and honorable function, in the proper discharge of which the whole community has a direct interest. And those who are fitted for its worthy performance, and who are willing intelligently and lovingly to undertake it, are entitled to both the profound respect and the helpful co-operation of all others.

Besides, there is little question that a proper attention to the laws of health, as regards diet, regimen, clothing,

etc., will secure to any well-organized and well-mated woman exemption from most, if not all, of the sufferings and dangers now usually considered incident to child-bearing. If it be true, according to popular belief, that woman's "sorrows" in this function have been greatly "multiplied," in consequence of the first mother's transgression, it is no doubt equally true (for it rests on quite as good authority) that "*she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety.*" (I Tim. ii : 15.) "Holiness" should mean nothing less than *wholeness*, or compliance with all the laws of one's being. An experienced and highly intelligent mother, well known throughout our country—Mrs. Elizabeth Cady Stanton—in a note to the writer, says :

In right conditions maternity will not be a period of weakness, sorrow and suffering, but of joy, health and added power. A well-organized woman can bring a child into the world without suffering. The idea of woman being cursed by Heaven in her relations of wife and mother is a monstrous idea, and has had a most depressing and degrading influence upon woman in all ages.

The same capable matron, in one of her lectures to women some years since, gave the following important personal testimony :

I am the mother of seven children. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl is just as good as a boy, and I carried it out. I would walk five miles before breakfast, or ride ten on horseback. After I was married I wore my clothing sensibly. Its weight hung entirely on my shoulders. I never compressed my body out of its natural shape. When my first four children were born I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all ; so I dressed lightly, walked every day, lived as much as possible in the open air, ate no condiments or spices, kept quiet, listened to music, looked at pictures and took proper care of myself. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it, and it weighed ten and a half pounds. That same day I dined with the family. Everybody said I would surely die, but I never had a relapse or a moment's inconvenience from it.

The question what constitutes the best diet during pregnancy, has been fully discussed in hygienic works, and cannot be treated at length here. The good sense of every reader will suggest that the diet ought to be regulated, not by custom or fashion, or the dictates of a perverted appetite, but by a thoughtful and intelligent consideration of what is best adapted to supply the needs and promote the healthy functions of the organism, with special adaptations to the circumstance of the case.*

During the earlier stages of pregnancy, as well as at all subsequent periods, it is desirable that the mother have at hand, for frequent contemplation, some of the best works of art, in statuary, or pictures, or both, as models of the beautiful and graceful in form, and of the amiable and noble in expression. Perhaps some one admired figure may be chosen to be copied by the mother's wonderful electrotyping power in her living work of art; but care should be taken that it be one in which *goodness* as well as physical beauty is bodied forth.

In this is to be found one of the noblest uses of art; and there can be no doubt that the works of the great masters have had more effect than the world imagines in producing and multiplying forms of beauty and manliness through impressions made on the minds of matrons. Every Bible reader is familiar with the shrewd plan adopted by the patriarch Jacob, by which he greatly mul-

*Since the above was written the author has met with a small but valuable work entitled, "*Parturition Without Pain*," by Dr. M. L. Holbrook, who has adduced facts to show that a diet during pregnancy consisting chiefly of fruits, with such other foods as contain little or none of the phosphates, (*i. e.*, bone-making materials,) will cause the bones of the fetus to remain so soft and pliable till the time of birth, that parturition will be attended with little inconvenience to the mother; while proper attention to other hygienic rules will secure immunity from most, if not all, of the ailments and dangers commonly attendant upon child-bearing. Of course, immediately after the child is born, the mother should partake freely of bone-making food, such as wheaten bread, milk, etc. This statement seems worthy of careful attention and test. The book gives a full list of foods, classified with reference to the amount of

tiplied the increase of cattle of a particular description ("ring-straked, spotted and speckled") in the flocks of his father-in-law, to his own gain. (Gen. xxx : 27, etc.) Why should not the same law be generally availed of for the nobler purpose of conferring forms of beauty and gracefulness upon human offspring?

It is said that travelers in Italy, that land of paintings and sculpture, are often struck with the frequency with which the lovely features of the Madonna are to be seen in the faces of children of even the uncultured peasantry. When it is remembered that almost every church and chapel in that country is provided with a representation of a Virgin and Child, from the hand often of some master of the noble art, and that these pictures are regarded with devout reverence by the common people, it is easy to see whence come those beautiful faces of Italian children.

The several specific instincts or propensities of the Vital and Self-Preservative group, included in our first-class, are, according to the phrenological system, termed as follows: 1. *Vitutiveness*, or love and tenacity of life; 2. *Alimentiveness*, desire for and enjoyment of food; 3. *Destructiveness*, or executive power, ability to overcome obstacles; 4. *Combativeiveness*, or self-defense; 5. *Acquisitiveness*, or disposition to own and accumulate; 6. *Secretiveness*, tact, ability to keep one's own counsel.

This analysis and these definitions, let it be remarked, may be neither strictly accurate nor exhaustive, yet they may answer practical purposes until better can be furnished. And the same remarks apply to all the groupings and definitions to be hereafter given. The

phosphates they contain, as well as much other valuable information, and should be in the hands of all parents. Dr. Holbrook's "*Eating for Strength*," and Dr. Cowan's "*Science of a New Life*" also contain further valuable hygienic instructions.

phrenological analysis and nomenclature of instincts and faculties is used here, not because it is entirely satisfactory, but because it appears better adapted to the purpose in view than any other which the author has met with.

It should be noted that none of the propensities above specified, when rightly defined, can be dispensed with in a fully rounded character. They are not evil in themselves, nor are their organs (if such exist) "bad organs," as some have supposed. It is their overplus, or overaction as compared with that of others, that is bad. A deficiency in any one of these basic instincts of human nature constitutes in that particular a weak and deficient character.

Second Stage.—Next in order after the Vital instincts, and to some extent simultaneously with them, comes the development of the Domestic and Social Affections, or the Loves. These precede, in a general way, the manifestations of Intellect. That is, the child ordinarily *loves* before it *reasons* to any extent. It would seem appropriate, therefore, that the mother, before applying herself to special exercises for intellectual culture, should see to it that any deficiencies that may exist in the Affectional department are provided against, as far as may be, by appropriate self-training. If her own personal affections are kept in lively and well-balanced exercise, she may expect that her offspring will be well endowed in this department.

The several divisions of the Affectional group of faculties recognized by phrenologists are the following: 1, *Amativeness*, or attachment to the opposite sex; 2, *Conjugal*ity, desire to pair, or love for the partner; 3, *Parental Love*, (Philoprogenitiveness,) or love of children and pets; 4, *Adhesiveness*, (Friendship,) attachment to friends; 5, *Inhabitiveness*, love of home and country.

Third Stage.—Next in natural order of prominent activity, appear to come the Observing or Perceptive powers, intimately associated with which are the Communicative and the Retentive or Recording faculties. These, as designated by phrenologists, are: 1, *Individuality*, or power to individualize or distinguish and separately observe objects (the investigating faculty;) 2, *Form*, or perception of shapes, outlines, memory of faces, etc.; 3, *Size*, the power to notice and remember dimensions; 4, *Weight*, or perception of forces; 5, *Color*, appreciation and love of colors, tints, etc.; 6, *Order*, love of arrangement, system; 7, *Calculation*, or perception of numbers and their relations (the arithmetical faculty;) 8, *Eventuality*, memory of events, facts, dates, etc., (the historic faculty;) 9, *Locality*, observation and memory of places, scenery, directions, etc., (the geographical faculty;) 10, *Time*, sense of duration, capacity for punctuality; 11, *Tune*, the musical faculty; and 12, *Language*, or the power of verbal expression. To these are closely related the five external senses—*Feeling*, *Seeing*, *Hearing*, *Taste*, and *Smell*.

Deficiency in any one of these faculties is not desirable—in some it is a sad misfortune. Few people who have not given the subject special attention are aware how many persons are congenitally deficient in one or more of these powers. Many children in our schools experience immense difficulty (often quite unappreciated by either teachers or parents) in learning at the outset to distinguish and remember the different letters of the alphabet, and afterwards to spell words correctly, and to call them at sight—all resulting from a deficiency in the faculties termed *Individuality* and *Form*. Thousands have suffered the tortures of the birch and the foolscap from this cause alone; and unless the deficiency has been remedied in

youth, (as it is little likely to be by such measures,) what greater tortures have they suffered in after-life from inability to remember persons and faces, to detect counterfeits, and to spell correctly even the commonest words of their native tongue. Many, too, are born deficient in power to judge of size, weight, color, or some other of the faculties named, incapacitating them to a greater or less extent for success in the practical duties and competitions of life. Recent test-examinations have proved that a considerable percentage of railroad employees are color-blind, thus unfitting them to observe danger-signals and exposing the traveling public to accidents and frightful disasters, unless such employees are removed. The same deficiency has been found among children in public schools. Were all mothers to take care to systematically cultivate and exercise this and all other faculties during gestation, instead of leaving the whole thing to chance as is usually done, such deficiencies would doubtless disappear.

Exercises for the culture of the Observing and Perceptive faculties, it is suggested, may properly commence about the third month; and it is repeated that special attention should be given to those which are lacking, or which are least inclined to spontaneous exercise, in the mother, or in both parents.

Aids in the systematic culture of these faculties may doubtless be obtained from modern elementary works on Object Teaching for primary schools and kindergartens.* The defects of such works, or perhaps their entire absence, may be readily supplied by intelligent mothers, when they once understand the thing to be done, and its importance.

* Calkins' "New Primary Object-Lessons" (New York: Harper & Bro.'s) contains systematic exercises for developing the five senses and most of the perceptive faculties.

Fourth Stage.—The next group of faculties, in order of location in the brain according to phrenologists, and apparently also in order of normal development in life, embraces what have been termed the Constructive and Beautifying powers, sometimes designated as the Semi-Intellectual group. These in phrenological parlance are named: 1, *Constructiveness*, or ingenuity (the building and mechanical faculty); 2, *Ideality*, love of the beautiful and refined (the poetical faculty); 3, *Sublimity*, sense of the grand and sublime; 4, *Witfulness*, or love of pleasantry, wit. Under the same general division may be classed, 5, *Imitation*, or the power to copy, represent, mimic; and 6, *Suavity*, or agreeableness, blandness.

Closely associated with this group are also the Reasoning and Reflective, and the Moral and Regulative, faculties, all of which may be classed together as the Directive and Regulative group. These include what are phrenologically termed: 1, *Causality*, or power to apprehend first principles, to trace causes, etc.; 2, *Comparison*, or power to analyze, classify, and generalize; 3, *Human Nature*, or sagacity in discernment of character; 4, *Cautiousness*, or prudence; 5, *Continuity*, power of consecutiveness or application; 6, *Approbativeness*, regard for the good opinion of others, ambition; 7, *Self-Esteem*, or self-respect; 8, *Conscientiousness*, love of right and abhorrence of wrong; and 9, *Firmness*, or perseverance.

Nothing need be said, to any intelligent reader, as to the importance of each and every one of these faculties, in due exercise, to the formation of a well-balanced or perfect character; and the proper methods of their culture, respectively, are to some extent suggested by the names given them.

Special exercises for the development in the fetus of the brain-organs through which these faculties may manifest

themselves, would seem to be in order after those adapted to the preceding group—say about from the fifth to the seventh month.

Fifth Stage.—In the last and highest group of human faculties—last and highest whether considered with reference to location in the cranium, or with reference to their value in human character, or the period at which they ordinarily arrive at maturity in the individual and in the race—we find what may be classed as the Humanitarian or Beneficent, the Religious or Worshipful, and the Aspirational, Spiritual, or Upward-Looking powers. These are phrenologically designated as: 1. *Benevolence*, philanthropy, or universal love; 2. *Veneration*, reverence or worship; 3, *Hope*, or cheerful expectancy; 4. *Spirituality*, aspiration, prescience, faith, or power to apprehend spiritual realities and to lay hold on unseen verities. (This last has been sometimes termed “Marvelousness,” and considered as synonymous with credulity, superstition, etc.; but these words apply more properly to the unreasoning over-action than to the normal exercise of this faculty.)

These constitute, indeed, the crowning attributes of human nature. No character can be regarded as complete and symmetrical in which they are not in full and harmonious exercise. If any of this group, as of the preceding, are deficient in either parent, the expectant mother cannot discharge her full duty to the unborn unless she make earnest efforts to supply the deficiency by self-culture before its birth. The definitions of the several faculties as given above will suggest the nature of the exercises by which such culture may be attained.

While the faculties of this group should unquestionably be at all times kept in full exercise for the parents’ highest good, yet their special culture may well occupy attention during the final weeks of the gestatory period—say from the seventh to the ninth month, inclusive.

REMARKS.

This plan suggestive only.—It will be noticed that the methods of culture and the course of proceeding indicated in the foregoing pages are *suggestive* only. The author knows of no instance in which any such methodical course has been pursued, and therefore can bring no testimony as to its value from actual trial. The recommendations submitted seem to be reasonably deducible from known facts and principles, and to point the way to important desired results. Those to whom they apply, and who think them worthy of regard, are invited to put them to the test, and in due time to report the results. In this way valuable experience will be gained, and at some future day the world may be put in possession of facts for its safe and intelligent guidance in this most important matter.

Naturalness of the plan.—Though the idea of a methodical course of embryo-culture, as herein outlined, may seem novel to many readers, yet it is believed (as remarked to the author by a very intelligent and experienced mother, on hearing it read) it will be found to coincide in a general way with the usual natural promptings or intuitions of thoughtful mothers. It is common for them, in the earlier stages of pregnancy, to desire travel, exhilarating exercise, visiting among relatives and friends, with a rekindling of the fires of affection. And then, at a later period, there is usually a special and loving exercise of the constructive and beautifying faculties, in the efforts to provide a fitting wardrobe for the anticipated new-comer, and this is naturally attended and followed by more or less quickening and exaltation of the intellectual powers; while, as the longed-for, yet often dreaded, crisis approaches, it is common and natural that the thoughts should turn more prominently upon spiritual things, with

a looking upward to Higher Powers for the strength and support that are needed in the trying hour.

The Phrenological Theory not essential.—Though the nomenclature and to some extent the classification adopted by Phrenologists has been used in the foregoing outline, (chiefly for the reason that nothing better seems for the present available,) yet it should be noted that an acceptance of the Phrenological system as a whole is not essential to this plan. There are difficulties in the way of modern Phrenology, as usually taught, which debar many intelligent people from its acceptance in detail. That the brain is in some general way the organ of the mind is, however, generally conceded.

The important question is, Are the several faculties and instincts enumerated in the foregoing plan of culture, actually manifested in the normal and healthy action of the human being? If so, they should each and all be appropriately cultivated in parents and transmitted to offspring in due degree. If any have been named that can be shown *not* to exist, or to be abnormal and undesirable in a human being, then let such be passed by. And if others not included in any of these groups can be ascertained to belong to perfected human nature, then let all such receive due attention. The only object is that the highest and most perfect type of humanity may be secured to those who through our instrumentality may come after us.

Things to be avoided.—The prospective mother, in her efforts to improve herself and to worthily endow her offspring, should by all means avoid anxiety, over-carefulness, oppressive fear of mistake, and a painful sense of duty. These feelings would tend to enstamp upon the coming one an over-anxious, foreboding, painfully-careful disposition, than which hardly a greater evil can be

entailed. On the contrary, everything should be done with a cheerful delight, because its purpose is to confer blessings on an object of the tenderest affection, and it should be done with a joyful confidence as to the result. No greater blessing can be conferred than that of a cheerful, hopeful, helpful disposition, that delights in bestowing good upon others, and that meets all the vicissitudes of life with a calm trustfulness. And there can be no doubt that such characteristics are determined in a large degree by the mother's state during gestation.

It hardly seems necessary in this connection to advert to the importance of avoiding all exercise of malevolent feelings, such as anger, envy, jealousy, hatred, revenge, covetousness, or wrong desire of any nature, since all readers of the foregoing pages must understand the danger that such emotions, if indulged, may implant in the embryo the subtle germs from which will grow in after years the bitterest fruits. Of course, no serious reader of this work can be supposed to tolerate for a moment the thought of destroying an embryo, and hence no warning need here be given against that fearful crime, (*i. e.* an attempt at abortion,) the prevalence of which is filling our land with murderers, made such by their mothers before they are born.

Surely too great care cannot be exercised to avoid the possibility of entailing any such evil tendencies upon offspring. Persons of either sex, intending to become parents (and none, of course, should become parents without intending it,) in whom proclivities in such directions remain unsubdued, would do well to pause and consider whether a work of regeneration in themselves ought not to precede generation. But enough has already been said on this point.

Another thing important to be avoided, as far as prac-

ticable, by the mother, is the presence of disagreeable and unprofitable associates of either sex. The untoward mental and moral influence that may be excited through the mother upon the forming child, by the frivolous and unseemly conversation of persons unappreciative of the nobility and grandeur of the work which occupies her—the effect of coarse, indelicate speeches and the like—can be readily understood. But beyond this, there may be persons whose *atmospheres* are repugnant, and from whom the matron feels an instinctive shrinking. On no account should she allow herself, or be permitted by others, to be tortured by the presence of such repulsive individuals, whether as companions or domestics. There is reason to believe that the disagreeable characteristics of such repugnant persons are sometimes, by an occult law of transfer, enstamped upon offspring. At all events, their influence cannot be otherwise than detrimental to the best development of the embryo.

THE FATHER'S SHARE IN THE WORK.

In this work of Pre-Natal Culture, it scarcely need be said the father should take equal interest with the mother; for he is equally concerned in the object in view, namely, the production of noble and worthy offspring. Having given due attention to his own antecedent preparations, (see "The Better Way," section on personal preparations,) he may perform essential service in the proper development of the embryo before birth. He can accompany and assist the mother, to some extent at least, in the various exercises appropriate to the successive stages of its unfolding, providing the proper facilities therefor, (such as means for physical exercise and travel, books, pictures, models, &c.,) so far as practicable, and he can lend his sympathy and encouragement at every

step, guarding her against all untoward conditions or influences, and thus helping to secure such a result as will be a source of mutual joy forever.

If, on the contrary, he manifests indifference, neglect, or untoward conduct of any kind, he may thwart and defeat the best efforts the mother can put forth, and may excite in her such feelings of depression, disappointment, grief, perhaps of repining, aversion, or disgust, as shall enstamp upon the child she is bearing characteristics which will prove a life-long burden or a curse. Many a child has been impressed before its birth with repugnance and dread toward its father, caused by his selfish or harsh treatment of the mother during this critical period, which can never be fully overcome in after life. Such a child is robbed of its birthright in paternal affection, and such a father robs himself of the bliss of filial love and confidence. The mother of one of the most quarrelsome, ungovernable, and unhappy families of children the writer ever knew, stated to him that she never had the sympathy of the father during pregnancy in a single instance, but only his anger and dissatisfaction at her condition. A terrible penalty was that which this unhappy man drew upon himself, and a terrible curse did he inflict upon his offspring.

CONFERRING SPECIAL TENDENCIES—GENIUS.

In addition to the traits of a well-balanced character, it is doubtless desirable that parents should implant in each child a tendency to and aptitude for some special occupation or form of usefulness. Such an inborn tendency and aptitude greatly enhances the probabilities of success in any pursuit that may be followed in life; and the want of it often results in failure, poverty, vagabondism, and crime. Of course, the occupation or profession

selected should be an honorable and useful one, and any occupation which is useful is honorable.

When a congenital tendency or capacity is so marked as to confer extraordinary abilities for achievement in any line, it is termed Genius. It is thus undoubtedly within the power of parents, who will acquaint themselves with the law, and comply with its requirements, to confer even the coveted gifts of genius upon each and all of their offspring. Genius is not a thing of mere caprice, a freak of nature, or a gift of the gods, as has been supposed, but is no doubt as really the result of favoring ante-natal conditions (often unnoted) and as amenable to law, as is the production of a rarely superb flower or a specially delicious fruit under the hands of a skillful gardener. Its gifts are the exclusive heritage of no family, class, or position in life. The poor and humble may secure them for their children as readily as the wealthy and aristocratic, if they but learn and comply with the conditions. Is not this something worth knowing and living for? How incomparably more valuable are the qualities of genius than is material wealth? In fact, genius, rightly directed and properly combined, can command the wealth of the world. Yet how many parents so assiduously devote their energies of both body and mind during their best years to "making money," in order, perhaps, that they may give their children "a start in life," that little of either physical or mental force remains to be imparted to these children. Consequently they become physical weaklings or mental incompetents. And the thought of endowing their offspring with the priceless treasures of immortal genius never once occurs to these parents.

But how may special tendencies and aptitudes be imparted? The facts and suggestions already submitted clearly indicate the methods. Let the parents, during the

ten or twelve months antecedent to the birth of a child, interest themselves in, and prominently but cheerfully devote their minds to, the occupation, profession, or department of human interest to which they wish to destine the child. If they cannot practically engage in the chosen occupation, they may yet think, talk, read, and study about it, and perhaps take opportunities to witness the labors of others who are engaged in it, and thus become conversant with its details. This, if done with pleasure and delight, can hardly fail of producing the desired result. In addition to all this is the power of aspiration. Let the mother cherish strong aspirations, breathed in earnest prayers, that her child may be what she desires. The psychological influence of such aspirations, at such a time, cannot reasonably be questioned. No doubt, in the condition of receptivity or impressibility resultant from yearning aspiration or some other adequate cause, in one or both parents, at the time of inception or subsequently, is to be found the explanation of many cases of the occasional endowment of offspring with qualities far superior to what either parent has possessed. These seeming "freaks of nature" which have so puzzled students of heredity, would doubtless be found in strict accordance with law, were all the facts known.

If a mother's choice as to the calling she would have her child pursue has been wisely made—if the character desired be a truly noble one, however common or humble—she may well make its attainment a subject of earnest prayer, which is but another word for aspiration. And in this connection let the reader recur to the case of the Quaker matron, whose daughter became a preacher, as narrated in a previous section, with the comments thereon. In that case is disclosed a further source of aid in giving a desirable bent to the tendencies of offspring, which if real is of momentous import to every mother.

The mother of the first Napoleon, it is said, during the months preceding his birth, accompanied her husband upon a military campaign, and deeply interested herself in strategy and the arts of war. She thus conferred upon her child *a genius for human destruction*, before which all Europe trembled for many years. How much nobler, through the operation of the same law, to impart *a genius for human improvement*, which shall cause earth and heaven to rejoice through all coming time.

While the means above indicated may be worthily employed to impart a special aptitude for some chosen line of usefulness, yet the plan of *general* culture before recommended should not be neglected—since there is no faculty or propensity normal to the human being but is needed in due and harmonious exercise, as much by the child of genius as by less gifted mortals. Genius without morals is a dangerous possession.

It may be thought important, by some, that if parents undertake to pre-determine the aptitudes of their children for special occupations in life, they should also be able to pre-determine their sex, since certain occupations are deemed unsuitable for females, and others for males.

In reference to this, the writer has only to say that while it is probable, as Agassiz has declared with regard to domestic animals, that the determination of sex may ere long be in the hands of intelligent persons, yet he is not satisfied that the present state of physiological science affords any certain means of control in this matter. Different physiologists have suggested diverse theories and plans relating thereto, but, as far as the writer can learn, all are attended with uncertainty. While this is the case, may we not pertinently ask, what valid objection is there to a person of either sex following any honorable pursuit, or performing any worthy function

for humanity, for which he or she has a genius or a special fitness? The possession of such fitness for any department of service presupposes an ability to perform it *well*. And what matters the sex of the performer, so that humanity is well served? It would be difficult to name any honorable function in the whole range of human needs and capabilities but has been worthily filled and honored by persons of both sexes. True genius will command respect, and justify itself, whichever garb of sex it may wear.

TIMES AND SEASONS.

In so important an undertaking as the initiation of an immortal being, doubtless it is well to have due regard to times and seasons. Though the matter is one of much delicacy, yet our treatise would be incomplete without some reference to it. In the animal kingdom we observe that, as a general rule, instinct leads to the bringing forth of young in the spring-time, or in early summer. That seems to be Nature's chosen and orderly time for the ushering in of new life in all departments. Probably human beings may well give heed to an intimation so broadly given, unless, indeed, the interior leadings of the intending mother clearly guide her otherwise.

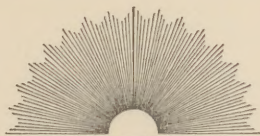
Following Nature's lead in this matter, the periods devoted to special exercises successively for physical, mental and moral culture, for the benefit of the embryo, as suggested in preceding pages, will fall into those seasons of the year which are ordinarily best adapted for the respective purposes—as Summer and Autumn for travel and out-of-door exercises, and Winter for mental and moral improvement.

But doubtless in all such matters, the clear spiritual intuitions of the intending mother, when she seeks to be “led by the spirit,” are the most authoritative guide.

CONCLUSION.

To what grander achievement can either woman or man aspire than to be an artist in that noblest of arts, the moulding and rearing of immortal beings? Fadeless renown has crowned the efforts of gifted sculptors and limners in the past to portray the perfect ideal of the "human form divine." That field of High Art is open to comparatively few competitors—those fortunately endowed with rare genius. But here is a field of Higher Art, worthy of still greater honor—as much greater as the living perfect Man is better than a senseless image. And this field is open to almost every one, even the humblest, through the means set forth in the foregoing treatise. Yes! the Godlike privilege is brought within the reach of the great mass of those now entering the prime of manhood and womanhood, as well as of those who have not yet passed its noon-time, of *endowing with the noble gifts of genius their own sons and daughters*, however lowly born.

Young men and woman of America—fathers and mothers of the future race—will you not accept this high privilege, and prove yourselves worthy of it?



THE END.

